

The TWO WORLDS

FOUNDED 1887.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of SPIRITUALISM,
RELIGION and REFORM.

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FRIDAY, OCT. 10, 1930.

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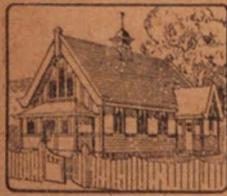
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,237.—VOL. XLIII.

FRIDAY, OCTOBER 10, 1930

PRICE TWOPENCE

Original Poetry.

SONNET TO AUTUMN.

From north to east, anon from east to west,
The rustling wind gives fallen leaves no rest ;
Careless of dying beauty by the way,
It spreads red, brown and green in disarray ;
Some golden and some crimson, falling fast ;
These leaves are memories of a season past.
But there's no sadness in a dying leaf,
And hustling Boreas wastes no time on grief
For days gone by—the trees with branches bare
Will brave the winter, and the snowy air
Shall, playfully sporting, toss each lingering leaf
In joyous humour—for the death is brief
Of summer glory—and the freshening wind
Will kiss new buds when winter's left behind.

—S. FREAKLEY-BRITTAI.

THE DYNAMICS OF PROGRESS.

By J. D. B. PLIMSOLL-MARCHETTI.

THE dominant tendency inherent in advanced civilisations is the tendency to commandeer machines, not only to assist in ameliorating the details of industry, to facilitate travel, production, and distribution, but also to make as easy and pleasant as possible the bearing of our own individual burdens.

It is in this latter phase where the danger lies. When the wheels of industry are humming, when the master-mind is seeking commensurate pleasures in extraneous matters, the struggle for attainment is subtly changed into the expectation of attainment as a natural result of the hum of machinery. As soon as the impetus to struggle decreases, the individual begins unconsciously to drift with the tide of circumstance. The man who has become rich, and is becoming richer, imagines that he is escaping some of the effort which nature demands of us all. In reality he is really drifting, and will eventually find himself entangled in the shoals with which the river of life is beset.

The truth of this statement was acknowledged so often in the early Victorian era—in business and in industrial circles especially so—that two aphorisms were simultaneously created, one in London and the other in Manchester. "From shirt sleeves to shirt sleeves in three generations," chanted the Londoner. "From clogs to clogs in three generations," asserted the resident in Manchester.

A workman struggled to embody an idea, the subsequent development of which built up an industry. He became rich. After his death his sons continued the struggle. Mill was added to mill. The various departments of this huge business undertaking were carefully controlled. They became wealthy beyond their wildest dreams. Their sons—the grandchildren of the impecunious founder of the great commercial enterprise—were educated at the choicest public schools, and, finally, at the finest universities, and then they came home to manage the business.

The sons of these sons became effeminate, and appointed directors and managers to supervise the activities of the vast business undertaking. Finally, they lost their influence and control. Owing to negligence and a love of frivolity, they were ousted by the brains of those whom they hired to do their share of the work. Thus they returned to the original social condition of their not very remote ancestor.

This process of social degeneration occurred with such unfailing regularity that Queen Victoria appointed a com-

mission to find out if possible what sphere of activity offered the soundest financial prospects. The commission reported that the wealthy families which financed some branch of agriculture retained their wealth for a considerable period longer than those who were financially interested in other spheres of business activity.

Acting on this report, the Queen resolved to confer no Earldom on any man who had less than £5,000 a year income derived from land tenure. The evil was not in the becoming rich, but the danger lay in that direction. The evil lay in that the struggle for attainment ceased.

It appears to be an irrevocable law of nature that when one difficulty is overcome, when one problem is solved, another presents itself. So the struggle continues. Decadence commences when an all-embracing satisfaction of the measure of attainment already acquired is experienced, thus generating a tendency to ignore the presentation of new problems.

The man who strove to embody a great idea struggled in a righteous cause. His horizon became wider. He himself became nobler. The riches which he acquired by the success of his struggle were merely incidental to the programme of natural operations. The fundamental progress was the growth of his soul in his efforts to attain the ideal which he was groping for. The riches present other opportunities. These are the by-paths which subsequently lead his offspring astray from the narrow path of progress.

Speaking of architecture, John Ruskin pointed out that the beauty of cathedrals continued to be enhanced just so long as the architects endeavoured solely to embody in their buildings some teaching of truth. But from the moment they studied effects and attempted to embody the low conception of artistic beauty held by the masses, the growth in beauty and grace of their buildings ceased, and has never since been rejuvenated. The moment a man becomes wealthy he is tempted to look at plebeians, to copy their ideas and to adopt their tone. He ceases to cultivate an intense individuality. He begins unconsciously to regress, and is gradually metamorphised into the unworthy modes which he attempts to copy.

However opportunities of a secondary nature may present themselves, man develops only by succeeding in embodying an idea. Human nature is an intricate complex, and man may become susceptible of development by apparently failing to realise the attainment of his idea. As all spiritual movements are circular, one has to learn how to be debased as well as to be exalted.

The man who succeeds in acquiring riches, and then immediately dissociates himself from those to whom he was naturally attached, and seeks another sphere of social life, breaks the bonds which nature has imposed on him, and begins at once, unconsciously, to regress. We are bound to each other within given limits, as intimately as electrons are bound to the protons within the atom of physical science. Man has family ties, and can cut those ties only at his peril. Man has national ties, and can cut those ties only at his peril.

All real progress of the individual involves also the collective advancement of his associates. By their fruits ye shall know them. The child is the repository of infinite possibilities, and in a family every child differs from another, not only in appearance, but in tastes, disposition, abilities and in prejudices. The fulfilment of the collective possibilities in one child involves the fulfilment of the possibilities in his play-fellows, and the full stature of manhood does not exhaust those possibilities.

Love and ambition struggle for expression. The struggle is often on wrong lines, and often ends as the struggle of the fly in the spider's web.

An inventor is capable of visualising a projected machine at work, to see it consuming fuel and evolving finished products. But in order that the machine may become embodied in practical form in the physical world it is necessary to draw plans, consider scales and proportions, and put much work out to others. All efforts directed towards the initiation of new departures must pass along the cycle of crude simplicity to cumbersome complexity, and from cumbersome complexity round again to refined simplicity. It is extremely difficult to realise how slow a process was the development of some of the thought-forms with which we are now most familiar.

When building first began, thousands of years ago, the inventor was capable only of visualising the hills, and the first buildings were crude imitations of the hills. The Pyramids are amongst the oldest buildings which are now in our possession, and they unmistakably betray the reliance of their constructors upon the teaching gleaned by careful observation of the methods employed by nature for the construction of heights upon a variety of foundations, some suitable and others decidedly unsuitable.

It took hundreds of years to visualise the building of a straight wall, to completely eradicate from the mind the contour of the hills, and to erect a straight wall without the aid of buttresses. In some of our churches to-day a student may observe the walls of the building supported by buttresses in spite of the fact that architectural theory demonstrates that such supports are superfluous. Supports are an anachronism—a factor once thought to be indispensable, but one whose claims to indispensability were subsequently shown to be ill-founded and worthless. But even now, in this enlightened age the doctrine of the superfluity of support is adhered to by only a few, and is the subject of scorn and the butt of derisive contempt on the part of the remaining many.

How slow we are to conceive new departures. When the idea of subsidy houses was conceived it was necessary to visualise a type of building which would at once be most serviceable, most economical, and, at least, presentable in appearance. The type of house finally chosen provoked invidious castigations in those districts where such a type of house was a departure from the fashion in housing accommodation which there predominated. Yet the subsidy houses evidence most clearly that, even with the best expert advice, they are no new departure in dwelling construction. They are merely a simple rearrangement of minor details which are usually embodied in dwellings of the old class.

A new departure in building construction has obtained in America in the form of sky-scrappers. The essential novelty embodied in the construction of these awe-inspiring steel monsters is the application of the principle of suspension bridge building to vertical piles. It is a remarkable comment on the statics of the mind that dwelling and business houses have been required for thousands of years, and yet during that period they have undergone little change in the essential principles of their construction.

There are so many ties, so many conditions. Not only the inertia of matter, but the statics of the mind impede our progress. It is as though all the variations in which matter presents itself to our senses were personified, and when one variation is shaped to produce a beautiful building, and another is shaped to produce a beautiful ship, the remaining variations of matter complain, and wonder why they should still be left in their rough, raw state, and, feeling hurt at this treatment, conspire to impede our efforts towards a greater glory.

We watch the progress of civilisations. They appear to climb to a zenith, and then to recede back into the vortex. How difficult it is to determine whether a succeeding civilisation is a real advance on a preceding civilisation, or merely a hybrid of low constitution.

We contemplate our own civilisation with fear and trembling. We see the generation of forces which may eventually lead to a detonation which will leave western culture a mass of ruins. Can it be that our pre-occupation with the maintenance of our civilisation constitutes a fear-

some sign of its decay? Is there any real permanent progress either for the individual or for humanity in general?

People who frequent cinemas every week obtain pleasure sufficient to satisfy them by merely paying a negligible sum of money on entering the precincts of the building. But have the cinemas fulfilled the promise that was held out for them when the invention was first made public, namely, that cinemas would exercise a potent educational influence upon the public? The bulk of the people who make a habit of attending the cinema on Monday and Thursday evenings do so because they desire to gratify an insistent sensuous appetite. Consequently, in order that the undertaking shall be a financial success, the entertainment provided at the majority of cinemas is a constant pandering to a taste which degrades continually.

Relaxation is essential for everyone; but just as there are dangerous methods of utilising energy, so there are dangerous methods of utilising leisure. What is cheap and easily obtained is valueless, nay, even dangerous, and strict avoidance of such insidious temptations is requisite for all who desire to progress.

The gramophone and, soon after in point of time, the wireless, were innovations of outstanding importance. Similar prophecies to those made at the advent of the cinema were to be heard on every hand. England was assured that her musical professors had within their grasp a powerful ferment capable of leavening England's musical taste, and capable of rescuing that taste from the slough of degradation in which it was totally immersed.

But, as might be expected, the requisite effort for listening to, and afterwards interpreting, the works of the great masters proved too laborious and too unsensational for the average man and woman. Anything demanding effort without a corresponding monetary recompense is devoid of interest for plebeian man. Besides, cacophony and perverted rhythm are the only characteristics of musical composition which appeal to a plebeian ear.

Carefully observe an average assembly of householders "listening" to the reproduction of a recorded composition of one of the great masters. The atmosphere is clouded with tobacco smoke generated in pipes and cigarettes. The reproduction of the recorded composition violently competes for recognition with the crackling and sucking of sweets. The feminine members of the assembled company discuss the latest scandal in tones reminiscent of a political platform. The male members of the company covertly look at the clock and lick their lips in anticipation of the projected visit to the nearby inn. The record is changed for one of the latest productions of the jazz fiends. A few bars of strident cacophony, osculating with a disturbing rhythm, violently bursts from the instrument. Cigarettes are discarded. Sweets are forgotten. Giggles and caustic observations miraculously cease. The men-folk lay back in contentment. The younger members of the party jerk their arms and legs and trunks from side to side, in keeping with the rhythmic beats. Finally, a united burst of song, the words offering no contrast to the vulgarity of the accompanying "music"—issues from the throats of the delighted assembly.

To educate is only possible when the will to be educated is inherent in the ignorant. If—as in the case of the manufacture of films, gramophones and wireless receiving sets—the instruments, whereby the processes of education are facilitated, become commercialised, then it is inevitable that those instruments should suffer perversion and become not the leaders of culture, but the menials of sensationalism.

The Jews were bound to their ceremonial as tightly as barnacles are attached to a rock. Their mental and spiritual movements were no less restricted than the physical movements of the barnacle. Their minds were narrowed and their hearts were hardened by the useless, ridiculous and pedantic details associated with their daily indulgences in complex and multifarious acts of ritual. The fruits of their lives were a rich crop of conceit, pride and vain-glory. They intensively cultivated a soul-destroying contempt for men of other nationalities. This constitutional defect had reached, in the time of Christ, the highest degree of refinement. Christ intuitively realised that pride and vain-glory constitute the chief hindrance to liberty of thought, advance of knowledge and the development of character.

Is it cause for wonder, then, that the Gentiles gradually lost sight of the fact that religion signifies our relation to God? Is it cause for wonder that the Gentiles unconsciously acquired the belief that the essence of religion consists in the glory of the religious institutions, the grandeur of mystical music, the beauty of the liturgy, the eloquence of the preachers, the refinement of manners, and the adherence to a rigid creed of dogmatic thought?

Whatever they heard spoken to the contrary, the Gentiles gradually associated the whole of religion with the beautiful exteriors, and it became bad form to inquire about the inner workings. At public schools boys were compelled to attend chapels, and read, "Blessed are the meek and poor in spirit." But once outside the sanctuary—in the schoolroom and on the playing field—these same boys were taught to be ambitious, to seek the highest positions, to fight for those positions, and to clear from their pathway any inconvenient competitors.

If a student exhibiting an irritating tendency to curiosity, pertinently asked his academic superior for an explanation of the inconsistency, he was treated as a prig, and was subsequently shunned by youths with pretensions to "respectability." The honesty of the dual educative process was not to be questioned. Hypocrisy was hidden in beautiful exteriors, and was, thereby, cognised as the sacred. Such a state of affairs was eminently satisfactory for those to whom the Church offered financial advantages. But what if God weighed His church in a balance?

By means of stained-glass windows every incident in the life of Christ has been made beautiful. Even a representation of our Lord sitting on the ground making mud with his spittle and the road dust—a sight to shock people with pretensions to "refinement"—is looked upon as charming and appropriate. The inner workings of Gentile psychology are strange and complex, and this psychological strangeness and complexity is the key to the peculiarities of the teachings of the Christ as accepted and promulgated by the early Gentile Christians.

All progress embodies the struggle for attainment, and only by struggling can strength and experience be garnered. To hold faith up as an antidote to error is to confuse the minds of the lowly, and to pollute the pure waters in the well of truth. Faith is no image, no talisman, no infallible test of truth. The right to inherit the glorious legacy of cultural thought and feeling so freely and unstintingly created by our glorious predecessors must be earned by exercising a rigid system of discipline over rebellious tendencies towards the superficial, and the undertaking of an intensive cultivation of the talents which nature has graciously bestowed upon us.

It is requisite for every individual that he should be capable of expounding sound reasons why he strictly adheres to particular beliefs and to particular customs. The annual habit of undertaking a systematic re-valuation of personal habits and palatable doctrines is of inestimable importance to one whose final goal of endeavour is the appreciation of that which is good, of that which is beautiful and of that which is true.

Though the characteristics of such an appreciation will vary from individual to individual, according to the constitution of the system of environmental stimuli regulating his life processes, and according to the degree of effort expended in its quest, yet the inherent value of its actual realisation lies not in the degree of its absoluteness, but in the spiritual development undergone as a result of the efforts put forth in order that this, the final goal of all life processes, may be actualised in the fullest measure.

SPIRITUALISTS' DRAMATIC SOCIETY.

A further meeting to complete the election of officers of the proposed Spiritualists' Dramatic Society will be held on Sunday, Oct. 11th, at the Ealing Spiritualist Church, 4, Baker's Lane, Broadway, Ealing, W.5, commencing at 2 p.m. It is requested that all intending members should submit their names and addresses as quickly as possible to Miss Shelia Smith, 14, Lady Somerset Road, Kentish Town, N.W.5.

MAN'S progression is based on spiritual growth.

THE ROSEMARY RECORDS.

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V.—THE PROBLEM OF PERSONALITY.

THERE is no aspect of psychic research more interesting than the question of personality. To what extent, for instance, was Bunyan's personality involved in the incidents described in my last article? How much personality, if any, is concerned with veridical apparitions of the dead? Or in re-enactments, to clairvoyant vision, of incidents which happened centuries ago? Why do we ourselves think and act so differently at various times? Are we individuals, or bundles of several personalities? How can we explain lunacy, obsession, and genius?

The Rosemary records certainly throw light on all these problems, but a consensus of testimony is needed to solve them. I will state the Rosemary evidence under three headings:—

1. The nature of personality.
2. The survival of personality.
3. The diffusion of personality in spiritual development.

First, the nature of personality is a problem which cannot be solved by psychologists alone. The spiritualists may help us, perhaps, so let us see what Lady Nona, Rosemary's very able guide, has to offer:—

"Personality is a living nucleus, spiritualised by God. Once vitalised, it lives for ever. Thoughts and experiences cluster round it. It develops and changes, but goes on for ever. It is the only part of you which is real. When you die, it carries you on to the other side, bearing, clothing itself with the thought-forms you have developed in this brief experience with the physical body."

In the second place, the survival of personality, indicated in the latter part of the foregoing paragraph, can also be proved by evidence. Whatever may be thought of the "Bunyan" evidence offered in the last article, I am satisfied beyond all question of the survival of my own family guides who manifest from time to time through Rosemary. Sometimes it is a peculiar mode of expression or an idiom of speech. At other times it is the recollection of incidents from their own earth-lives, about which Rosemary knows nothing whatever. These would not interest the reader, but their personal value to me is incalculable.

Thus when my grandfather, Henry Dennis, gave through Nona a detailed account of a Sunday School Anniversary he conducted 50 years ago, I regarded that as evidential, not merely because Rosemary the medium knew nothing of such incidents, but because H. D. himself was a pioneer-worker in that field and a composer of Sunday School Anniversary music. Moreover, as the clairvoyance included 61 separate tests of identity and fact, all unknown to the medium, I consider that H. D. on that occasion established his own survival of personality beyond question. The whole incident is fully reported in the Rosemary records, and any readers interested in the life-work of H. D., or in his world-famous hymn tune, "Euphony," may judge the facts for themselves if they wish to see the records.

Nona followed up her definition of personality already quoted, by giving a few details about its survival:—

"It changes again as your spirit opens out with the freer, fuller atmosphere of the spirit-life. I speak now of those who progress. But I have seen a dreadful thing, Doctor! a presence almost without form or consciousness. You see, all humans on earth are more or less alike. But in the spirit-world one meets many creatures not like people. One can see thought-forms, lights, radiances, and a building-up. I see a spirit as you see people on your plane, but through its thoughts. These reveal what it is. Beautiful spirits take upon themselves an etherealised human form. There are others again, who do not see our world any more than you do, although they have passed on. They are as incredulous of it as your un-

believers are of spirit-communication. Their spiritual eyes are not open, and they literally 'walk in darkness.'

Thirdly, there is the complex question of the diffusion of personality. Connected with it are many cognate problems such as evolution, higher faculties of spirit-life, and that vexed question of the use of great names in spirit-communication. Let us take these three in order. Concerning evolution, my brother, J. D. W., wrote:—

"There is a continuing life-force in all created things, whatever they are: but when plants and animals die, their spirits seem to pass over as shadows almost of what they were on earth. Their spiritual value, consisting of a sort of personality, has existence on our plane long after the actual flower is dead."

"But this life-force seems gradually to dissipate into the general life-force after a time."

"Now with animals, especially those of a higher order, their spirits pass on into our sphere to live for a long time on our side, until they, too, disappear into the universal force of life; to be re-created into new forms; to gain still further experiences on earth or upon some other plane."

It would appear that when the human stage has been reached, individuality remains as conscious personality. The plane beyond earth seems to offer extended powers and still higher faculties. Let us try to grasp Nona's account of them:—

"Before you could understand the possibilities of our life, you must note this essential difference. You are limited by the density of matter, which makes your physical body subject to time and place. We are just the opposite. We ourselves are the only limitations; we have none of time and place. We can express ourselves as we will, and where we will. I can, with practice, project my thought-self anywhere, and be conscious of what is taking place anywhere in your world."

"It's a developed faculty. If you, Doctor, were to pass out to-night, your guides would awaken you here, after a short rest. After you regained consciousness, you would be as you are now. You would have instinct, intellect, and motive power of the kind which uses the physical self. In short, you would have everything except flesh. But you would have no more power to project mind and personality than you have now. It all comes by training."

F. H. W.: "But, Nona, people here have questioned the authenticity of messages from W. T. Stead, for instance, because they were given simultaneously in many places. How do you explain that?"

"Personality itself can be subdivided, and can therefore be diffused by practice. I know of W. T. Stead. In his case he passed over suddenly, with his heart still full of this movement. Very unselfishly, he has given out his personality as widely as possible. And when you realise that a man such as this will be given added power, and will attract into his personality other subject personalities who are willing to work with him almost as one being, the central force becomes very great. It has power to radiate its force as the sun its rays. Thus, while the influence of W. T. Stead is felt in many places at once, his own self-being may not actually be present at all."

F. H. W.: "Then it amounts to impersonation, after all?"

"No, Doctor! Impersonation is a trouble to our side as well as to yours, and must have happened many times. But the other fact is also true."

I have included Nona's explanation of the diffusion of personality because it may help us to understand the post-mortem activities of one who has passed over since Nona gave it. Sir Arthur Conan Doyle has joined that band of spirit-workers, who, like W. T. Stead, have unselfishly deferred their own progress through the higher spheres in order to help in giving this world the enlightenment it so sorely needs. I claim no right to speak with authority, nor do the Rosemary guides themselves. The value of their testimony is the extent to which it corroborates research through other mediums. Thus I find, since preparing the notes of this article, that the late F. W. H. Myers, communicating with Sir Oliver Lodge, has reached a similar conclusion on this question of diffused personality. (See "Conviction of Survival," by Sir Oliver Lodge, pp. 22-25). Myers, communicating through Mrs. Leonard, said:—

"When once we have established communication with

your side, and fit up a mental image of ourselves in your dimensions, we may have a secondary personality or even another."

The student will find the comparison interesting. Myers calls them "mental images." Nona speaks of them as "subject personalities." Another parallel is worth quoting. Mrs. Leonard's guide said:—

"Feda cannot control in the same way, in two places once."

Nona said to us:—

"I cannot diffuse MY personality because I have no occasion nor desire to do it. It all comes by practice."

As Nona's accounts of personality, quoted in this article, were given to us before Sir Oliver's pamphlet was printed, there must be something more in it than mere coincidence.

Other workers in this field will no doubt bring to notice, in due time, the fruits of their own research. It is only by comparing, sifting, and tabulating the evidence that we shall ultimately extend human knowledge in this the most fascinating science before the world to-day.

Next Article: "The Unseen World Around Us."

THE SURVIVAL LEAGUE.

THE recently formed "Survival League" is, we are glad to announce, preparing for an active winter, all arrangements are practically completed for several public meetings which will shortly be held under its auspices.

Already the Survival League has had a meeting at which Youth discussed the subject of human survival. Three further meetings will be held this Autumn. On Nov. 27th "Age will Relate its experiences." Dr. Lamont will occupy the chair, and Mr. Stanley de Brath and Capt. Seton Karr will be the speakers. On Dec. 4th "Novice Tell a Tale." Constance Home will preside, and Henry Leslie, Mrs. Rose de Crespigny, Winifred Grahame, and M. P. Willcocks will speak. On Dec. 11th "Navy, Army and Aircraft Discuss Survival," Brig.-Gen. Blackeney will be chairman, while the speakers on this occasion will be Capt. Q. Craufurd, R.N., Major C. C. Colley, Major Bond, D.S.O., and Mr. Robin Sanders-Clark.

Arrangements are being made for a mass meeting in the theatre for the third Sunday in March next, when all the various bodies associated with the League will be represented. We understand that an American "Survival League" is at present in the process of formation.

A SURPRISE FOR THE POLICE.

A BIRMINGHAM police inspector and a constable were strolled into the Town Hall recently when the annual meeting of the Midland Council of the Spiritualists' National Union was in progress, quickly came into the limelight.

They were just in time to hear clairvoyance, and had not been standing by the door many minutes when the finger of the medium was directed towards them. "I see the spirit of a very kind-hearted man who was very fond of children, standing by those policemen," he said. "He was giving me the name of Webster, and he was a superintendent of police at Wolverhampton."

A *Birmingham Gazette* representative who was present was too far away from the police officers to see if they were perturbed.

Then the medium, Mr. Joseph Dickenson, of Stockport, asked if there was anyone present who knew the "spirit." On the platform was Mr. J. Cuming Walters, and he stated that he recognised the description as that of the late Constable Webster, of Wolverhampton, whom he knew some years ago in Manchester before Mr. Webster went to Wolverhampton.

Inspiring addresses on Spiritualism were given, and Mr. J. Cuming Walters declared that their creed was one of continual progress, and persistent evolution, according strictly to the laws of Nature.

IS THERE A CURE FOR CANCER?

We have been publishing for some weeks recent testimony on behalf of the "Cardigan" Cancer Cure with the sole object of rousing the conscience of the people to the need of a full and impartial inquiry into its claims. This is, however, not the first occasion upon which such an effort has been made.

That distinguished journalist and Spiritualist, Mr. W. Stead, so long ago as 1907 devoted publicity to the healing of Cardigan with the same specific purpose, but his effort did not, unfortunately, come to fruition. We quote this week from an article published in Mr. Stead's journal, "The Review of Reviews," in 1907, drawing attention to the Cardigan claims. In doing so we wish, however, to point out that Mr. Rees Evans, who administers the Cardigan treatment for cancer to-day, is a direct descendant from the discoverers, and the accumulated experience in dealing with the disease since the time this article was published has, of course, tended towards the more complete development of the cure.

"THE CANCER CURES AT CARDIGAN."

I sent down a special commissioner last month to report upon the alleged cures of external cancer effected by two Welshmen, D. and J. Evans, of Pennbank, Cardigan (writes Mr. Stead). His report on his return to town was that the cures appeared to be genuine, and that there was at least a "prima facie" case of a crucial test. The Cancer Research Committee will have nothing to do with the matter, because the Messrs. Evans refuse, at present, to reveal the secret of the preparation they use. This surely is to put the cart before the horse. The first thing to ascertain is whether cancer can be cured; after that is ascertained, they can proceed to investigate how it is done.

Supposing an angel from heaven with an infallible specific to heal instantaneously every case of cancer submitted for treatment, the Cancer Research Committee would refuse to recognise the sudden disappearance of cancer from the maladies of mankind unless they were informed of the precise ingredients of the angelic specific. From which it would seem that Cancer Researchers are almost as much blindman-buffers as the Psychic Researchers, who have done so much to make research a by-word for the scoffer.

My representative thus reports his interview with the Evans brothers:—

"The Cancer Curers of Cardigan are two brothers, Welshmen, well past middle age, musical, with a natural turn for the composition of Welsh verse, but in no way distinguished by outward appearance from the country folk amongst whom they live.

"How did you come to try to cure cancer?" I asked.

"We had a hereditary turn for healing. Our father earned renown as a healer. People used to come to him from far and near for his herbal preparations. He taught us the medicinal use of herbs."

"But how did you start?"

"We used to go round the country conducting tonic-solf-fa classes, and when travelling about we constantly came upon sufferers whom we treated from sheer pity. Our success was such that we had at last to give up singing and devote ourselves to healing."

"Healing cancer?"

"Not at first. The case that launched us on our present course was the cure of blindness. A Miss Jones, of St. Dogennells, had gone to a hospital at Haverfordwest nearly blind. She came back greatly distressed because the hospital physicians said they had no hope of curing her. She had to support a widowed mother, and she was anxious because she did not know what would become of her mother if she went blind. We took pity on her, and determined to make an effort to save her from blindness. We tried various herbs, and at last succeeded in bringing back her sight. This encouraged us greatly, and led us to try what we could do with cancer."

"And with what results?"

"We tried many herbs—some thousands—first and last, before we discovered the leaves that would do the

work. We found out how to heal many diseases, not only in men, but in animals. But we set our hearts on curing cancer, and we succeeded. We discovered the herb for cancer twenty years ago, but it was only lately that we have become thoroughly acquainted with its powers, and learnt how to use it with success."

"You have no medical education. How do you know a cancer from an ordinary tumor?"

"By a subtle odour which denotes the presence of the cancer. But if we are in doubt as to a tumor, we treat it with poultices, etc., and see whether it will soften. If, on the contrary, it hardens, we then give cancer treatment."

"And what is the treatment?"

"We apply the ointment or the lotion with a brush to the part affected, place a number of leaves over the wound, and cover the whole with a cabbage leaf and a bandage. The effect of this is to gather up the roots of the cancer into the main part of the body, after which the whole cancer falls out, and the patient is cured."

"Is the treatment painful?"

"If it is hurried, yes; but if patients are in no hurry to be cured we can make the treatment comparatively painless."

"What is your theory of cancer?"

"Cancer grows like a tree. When once it has been cut it grows thicker and faster. We like to have cases where there has been no operation, because the roots are then in connection with the lump in every case. As we applied the fluid we could sometimes trace the course of roots, and then see the pitting of the skin showing how the roots had been drawn up."

"I may mention here that the son of one patient told me that on the second day of the treatment it was possible to trace the course of the roots of the cancer twisting round the nose, crossing the nose, passing right under the eye-brow, and to the temple. Eventually the scab fell off, like a ripe apple from a tree."

"Do you treat cases of internal cancer?"

"Not yet. But by working along our present lines we hope to find out a method to apply our treatment to internal cases."

"How long does the treatment last?"

"That depends upon the length of time the cancer had been growing before treatment."

"What percentage of successes do you count upon?"

"One hundred per cent," was the astonishing reply. "We never yet declined a case of external cancer which had not been operated upon. We have never had a single failure. We make no charges, merely accepting the gifts of those who are healed, whatever they may be."

Our commissioner added: "The Evanses are so busy that they hardly have time for meals. They frequently do without their mid-day meal, and work far into the night, returning to their farm from their surgery sometimes between two and three a.m."

"They are deeply religious and extremely modest men, and are intensely anxious to retain the privilege of treating 'those poor fellows,' as they call them, who may seek their help at Cardigan."

Mr. Stead states that he would be willing to hear of cases of external cancer, not already operated upon, for submission to the Evans brothers as a test of their powers. "In every case medical certificates, signed by at least two medical men of good standing, as to their being a case of genuine cancer, must be produced," he adds, "to ensure us in advance against the usual cry after a cure has been effected that it was not really a cure after all."

But nothing was ever done.

—*—
HE who walks each day over his estate finds a coin daily.

THERE is a reality of vision far greater than concrete things; the cause being above the reality, the why greater than the is.—FRANK SPEAIGHT.

WHO gains wisdom? He who is willing to receive instruction. Who is the mighty man? He who subdueth his temper. Who is rich? He who is content with his lot. Who is deserving of honour? He who honoureth mankind.

THE LARGER WORLD.

THE WINNIPEG EXPERIMENTS.

The work of Dr. T. Glen Hamilton has been recently prominent in psychic research. His experiments in "teleplasmic" phenomena outlined by him in *Psychic Research* last year evoked wide interest, and provided strong evidence in favour of human survival. Dr. Hamilton is a very capable investigator, but his work has been greatly assisted by the very accomplished circle of helpers who co-operate in the conduct of his experiments.

It is now some ten years since Dr. Hamilton began to devote his attention to psychic research, but he has made rapid progress. The *Winnipeg Tribune* for August 28th states that Dr. Hamilton recently influenced a large number of delegates of the British Medical Association to attend a meeting, at which he showed pictures of his experiments, and outlined a portion of his work. The paper adds:—

"Interest of his professional colleagues in his work was evidenced by an attendance which more than filled the concert room, and an overflow crowd was admitted after the luncheon to hear the address. Dr. Hamilton told of photographs taken during his experiments. Some of them, he indicated, might appear ridiculous, but their genuineness had been sought in every possible manner. He had taken all the precautions he could devise against fraud, mistake, and even self-deception.

"The pictures illustrated a table moved from the floor to mid-air through the forces exercised through the medium. As illustrations of the materialisation, Dr. Hamilton showed photographs where a face was clearly produced within the mass of ectoplasm on the medium, which he likened to an embryo within the shell of an egg.

"To the members of his profession Dr. Hamilton said he had entered upon the experiments entirely in the spirit of cold curiosity. The scientific method, rigorous control of experimental details, repeated observations and experiments, full and accurate records, with photography wherever possible, had been followed from the first. Even to make sure the camera had not been 'loaded,' Dr. Hamilton said he had taken precautions to ask some of his friends who were sitting to bring their own cameras and have their own plates developed.

"Uninformed criticism, he said, was the chief foe of the new struggling science. Psychic researchers as a result had to bear with equanimity the opprobrium of many of their fellow scientists, but as for himself he was satisfied they were fighting on the side of unconquerable allies, truth and time. In his ten years investigation of these phenomena, mostly conducted in Winnipeg, he and his colleagues had sought light on the nature of these manifestations, their origin, the best hypothesis to account for their appearance, the light which they threw on biological processes and their influence on religious thought.

"The speaker was introduced by Dr. R. Rennie Swan, who said Dr. Hamilton had been invited to give his talk before the Psychic Research Institutes of London and Paris."

IMITATION OF PSYCHIC PHENOMENA.

The *Mystic Magazine* (U.S.A.) published some time ago an article entitled "The Truth About Seances," which constituted an attack upon Spiritualism. The statement of Mr. Joseph Dunninger—that he could reproduce by mechanical means phenomena that occurred through mediums—was quoted and given a prominent position. Mr. Joseph S. Edgar, an American Spiritualist, in a long and detailed reply to the paper, subsequently observed:—

"Well, what if he can? Such a production neither proves nor disproves the genuineness of psychic phenomena to the thinking individual. To the uninitiated, it acts as a proof, seemingly, just as the originator intends, that he is giving a good imitation of something

that does not exist, and a consequent state of faction exists between him and the characters mentioned.

"Now, if the gentleman can seat himself in same chair, and under the *same conditions* that 'gery' works, and duplicate the phenomena that produced in her seances, that will be a real reproduction, not an imitation, and will do much towards convincing those whose opinions are worth while that psychic phenomena is no reality. After having accomplished that feat, let him reproduce the wonderful phenomena that comes through the mediums of Mirabelli, of the Province of San Paulo, in the Brazilian Republic. He is a medium who, if all accounts are true, materialises spirits out of the air without aid of a cabinet, and has demonstrated that he possesses a psychic gift similar to that of Philip, after baptising the eunuch, came up out of the water dematerialised, and was afterwards found at Azotus.

We understand Mr. Dunninger is ignoring the challenge.

THE WORK IN AUSTRALIA.

The *Harbinger of Light*, one of the most popular Spiritualistic journals, records monthly the work of Spiritualists in Australia. A valuable department of the journal is its local intelligence, consisting of reports from societies within the area. Singularly, in its August issue, every report published reported marked progress. The Northcote Church reported that "during the month the services, both afternoon and evening, have been very well attended. The attendance and interest have grown." Thornbury Society declared "Services have been very well attended, and the church is making progress." A Melbourne church reported: "The afternoon meetings last month met with great success, and the evening meetings have drawn large congregations, so much so that extra seating accommodation has had to be sought." The Western Australia church reported: "Last month has been a very busy one for workers both spiritually and socially, continued progress being made steadily in all the activities held." The Victorian Council of Spiritual Churches reported "a great forward move."

INTEREST IN SOUTH AFRICA.

The editor of a monthly journal called "The Rhodesian," published in Buluwayo, is publishing a series of articles entitled "Is Spiritualism True?" They are sympathetic to the movement. In a comment on Sir Arthur Conan Doyle, he says:—

"We personally, like millions of others, owe an unredeemable debt to him for opening to us the gates of knowledge which has ravished our souls with its beauty and charm, which has made life more full of beauty, and which has brought us in living and vital touch with those who have crossed over from time to eternity."

Every issue of "The Rhodesian" contains a list of books on Spiritualism and psychic research, selected by the Editor.

GLEANER.

YORKSHIRE DISTRICT COUNCIL.

The quarterly conference was held at Brighouse National Spiritualist Church, Commercial Street, on Saturday, Sept. 27th. The President took the chair at 3-30, and there were present 20 delegates, 6 associates, 4 officers, 5 E.C., and 5 visitors (total 40). Mr. Smith, of Elland, was appointed credentials officer, and Messrs. Smith and Sudcliffe tellers. Mr. Stake gave the local welcome, and the President suitably replied. Silent tribute was paid to the following arisen friends: Mr. Winpenny (Ossett), Mrs. Perry and Mr. Grice (Castleford). The minutes of the June conference were read and accepted, and the financial statement accepted as printed. The E.C. report came next, and arising out of this was the question of the remodelling of rules. After some discussion a committee was appointed to go into the matter, and report to the next conference.

NEWSY NOTES.

EVILLE.

When the knockings at Hydesville announced that the soul of death had been bridged for all time, a new era in history of the world began. A few souls realised its spiritual implications, and founded the religion of Spiritualism, and bravely withstood the persecution which every new system has had to suffer in its early days. The army grew and grew. Truth was poured out into the world through illiterate mediums who were merely the instruments of higher intelligences. Men who, had they not been psychic, would never have been remembered by the world to-day, rose up as spiritual teachers of amazing power. Each came with a message, joyful and consoling. Spiritualism was young then, and was unpopular. Persecution could not hold it back; for the only thing which can stop the outpouring of truth is the clogging of the channel through which it flows.

PERSECUTION!

Though we still believe we are being persecuted to-day, we have actually the world at our feet. Sometimes there may be an echo of the persecution of the past, but it is always an echo only; for the bad days have left us. We are popular now. There is a column in *Reynolds News* called "Twenty-five Years Ago," where reports which appeared in the paper in 1905 are reprinted. One, in its last issue, was very much to the point. It was headed "They Are Popular Now."

In Preston Market Square, on Wednesday night, a local Spiritualist lecturer, who has lately held a number of lively meetings, was met with a fusillade of potatoes, fish heads, rotten bananas and dirt. Matters became so ugly that at the end of ten minutes the police had stopped the meeting and escorted the lecturer to the electric tram.

That was persecution, but there is little of it to-day.

THE DEATH-KNELL.

There is much to be said for the claim that immediately a religion becomes popular its death-knell is sounded. It may continue to exist, but it does not always live. Christianity still exists, after two thousand years, but does it live the principles originally laid down? It dogmas and its creeds say "No!" It has only continued to exist by changing its form. The whole story of religions is one long tale of birth, age and rejuvenation. In the beginning the world saw the light, then its eyes grew dim with age. It was converted to a new faith and saw the light again—the process goes on endlessly, and is still at work to-day. We in the West are prone to regard Christianity as the faith of the world. But there was religion long before Christianity; in fact, there is nothing new in it. Christ merely forgot the creeds and dogmas of his day and taught again the simple truths He received as the result of training, inspiration and spiritual vision. The world gave it a new name, but as not always lived up to it.

A WORK TO-DAY.

The same process is at work now. Christianity has begun to feel its years, and is out of touch with the reality—the spiritual fountain from whence all truth flows. It has lost contact with the spirit world, and is man governed. Conferences of Bishops control its affairs. There is nothing new in Spiritualism. It is as old as the hills. It is almost the same revelation as was given to the world 2,000 years ago. Christ was a Spiritualist, and he taught Spiritualism, for its truths were even then a matter of history. The early Christians held their seances and knew the truth of spirit return. But with age comes failing memory, and Christianity has forgotten some of its original teachings. While the early Christians were persecuted they held the truth. When they became popular they forgot the realities, and a new revelation had to be organised. It came in 1848.

FURTHER REVELATION.

Will a further revelation be necessary? Eventually, I think. But the duty of the Spiritualist at present is plain.

Let him not fall the victim of the snares of the world, for his faith must be kept pure as long as possible. It must flow through him, and Spiritualism will live only so long as the channel remains clear. There is a danger in all this popularity for even a movement can lose its head. Let us remain true!

THE B.B.C.

The new talks programme of the British Broadcasting Corporation is perhaps an improvement upon its predecessors. On Friday, Sept. 26th, the National programme included a talk by Major F. Yeats-Brown, who spoke on "Indian Paths to Health and Purity." A friend who was listening at the time tells me that Major Brown dwelt at length on Yogism. The new programme provides for a series of talks on Sundays from 5-45 to 6-15, when twelve of the most distinguished thinkers in the country are dealing with "Science and Religion." They include Prof. Julian Huxley, Sir Arthur Eddington and Dr. J. S. Haldane. Spiritualists should listen to these talks, though for many of our churches they are unfortunately timed.

CHANGED TIMES!

It strikes me that if science continues on its present trend we shall soon (if we are to keep abreast of the times) have to drop some of our popular phrases. "As sure as death," we will. Science is beginning to teach that nothing is dead, not even the dodo!

THAT PHENOMENA.

My remarks about platform mediumship seem to have opened a few wounds, and several readers have written criticising my views. It seems that I am not to speak, for not a few have kindly put words into my mouth for me. As, therefore, I am not responsible for them, I must plead ignorance. In spite, however, of the present-day platform phenomena of Spiritualism, I still remain convinced of survival.

"BEYOND PHYSICS."

Sir Oliver Lodge's latest book, "Beyond Physics," seems to have aroused a great deal of discussion. I notice that *The Listener*, in reviewing it, raised the objection that the book did not go beyond physics at all, but only beyond the present boundary of physical science. Incidentally, for all that, a second edition of "Beyond Physics" has had to be issued. I believe it contains twelve pages of explanatory notes added by the author.

A POINT IN DISPUTE.

I have had by me for some time a copy of the *National Spiritualist*, of America, which in an article written by the Rev. Thomas Grimshaw raises a much-disputed point. It was reprinted in THE TWO WORLDS in January last in the vain hope that some reader might be able to simplify the problem. When was the first public meeting in the interests of Spiritualism held? Mrs. L. Fox Underhill in *The Missing Link*, says it took place in 1848 in the Corinthian Hall, Rochester, N.Y. E. W. Capron in *Modern Spiritualism* also refers to the meeting having occurred in that year. Sir Arthur Conan Doyle in "The History of Spiritualism," gives the year 1849, and in this he has been supported by Emma Hardinge Britten in her "Modern American Spiritualism." Which is the correct date?

SHORT FAIRY STORY.

"And at the meeting for psychometry the medium gave some wonderful proofs of the truth of Spiritualism."

* *

ERRATA.—We wish to correct two errors which occurred in the article, "A Synopsis of the Circle of Being," by Mr. W. H. Evans, published in our issue for Oct. 3rd. In postulate number 19 the word "worlds" should read "words." In line 6 in postulate 26 it should read "evolution being the *inner* and *outer* aspects," etc.

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THE PSYCHIC FACULTY IN CHILDREN

"It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from Heaven
Than when I was a boy." HOOD.

ONE of our critics in the course of his criticism says: "A child's horror and terror of ghosts may be no chance attribute, inherited or acquired, but a high protective and perhaps God-given instinct like that by which we shrink from the poisonous reptile."

We are afraid this critic knows very little of childhood. Every child whose mind has not been filled with fears by ignorant parents, lives in a greater world than the physical one. To him life is greater and more varied than to those of us grown-ups who have had our natural intuitions stunted by the commercial and material problems of physical life.

We have known scores of children who have ventured to express their joy at visitations of spirits and angels in moments when they were alone and at peace. We have vivid memories in our own childhood of visitations from the realm of spirit, and they seemed to us both natural and beautiful. We still cherish the kindly memory of a being whom we called "the beautiful lady," who came regularly every night to visit us as we lay in bed, and give us a good-night kiss. We had no fear of the darkness, for it was in the darkness that the presence came, and the presence was always welcomed. It was only after we attained to more mature years, and began to make inquiries, that we discovered that "the beautiful lady" was an aunt who passed to spirit life in the days before we could remember her—one who gave her life to bring into the world another, and throughout the long years that have passed since, "the beautiful lady" has been not merely a memory, but a helpful presence.

We have known many children who have spoken of seeing the "Angels of God" visiting them in the quietude of the evening when they were tucked up in bed, and we have known very few who have expressed any fear whatever. In fact, some years ago we were in close friendship with a family who had four small children, the eldest of them not more than seven years old, who slept together in the same room, and who after retiring to rest, all saw the same visitors and talked to one another concerning them. The visitors, too, in this case were generally children, and listening outside the bedroom door one night, we distinctly heard one of the children protesting to another that it was no use giving her doll to Flossie, since Flossie could not hold it.

We are satisfied that the spirit world is nearer to the children than it is to the grown-ups, but there is another side to the story. Children have sometimes mentioned their visions to parents, and have been met with unbelief

and repression. They have been referred to as liars, and scolded. They have been severely punished for the "inventions and imaginings," and in such cases it is true that since the visitations from another world have meant punishment and disbelief, there has presently grown up a feeling of fear and revulsion, since the coming of these visitors was the prelude to punishment and cruelty. The natural tendency of young children is to be natural and truthful—the habit of lying is far too often the result of cruel repression and incredulity on the part of parents and others who are spiritually blind. Many of us can remember the hard knocks we received when we stated the facts of our childhood's experience, and they undermined our faith in human justice.

Pope, in his great poem, "Intimations of Immortality in Early Childhood," clearly shows that he recognised that the intuitions of childhood concerning the activity of impressions from the spiritual worlds are probably quite as reliable and certainly as beautiful as the musings and arguments of the theologian. The sense of the presence of the invisibles probably accounts for the fact that every child loves fairy lore, and we are finding that even in these days there is no book which so completely satisfies a child as the *Book of Fairy Tales*, which tells of fairies. It may, of course, be argued that such creatures as fairies are merely imaginary beings, but we are by no means sure that this is so. The human consciousness has its limitations, and may quite possibly shut out far more than it reveals. The attitude of the open mind towards the unknown is the same and safe attitude. In the words of Sir Arthur Conan Doyle, "The day when man closes his mind is the day of his mental death."

The whole question opens up the much more complex problem of mediumship. We have found by experience that it is unwise to force or even unduly encourage the operation of psychic faculties in children until the body has finished its physical growth, for all the vital energies are necessary for the building up of a physical body. This does not, however, mean that the natural operation of the psychic faculty should be repressed, for such repression is likely to produce an effect quite as injurious as would be caused by encouraging it. Some children are naturally psychical, and the repression of natural faculties is bound to result in administering a shock to the natural development of the faculties.

There are hundreds of people in this country who have been seers of visions from early childhood, and in the main they have suffered cruelly from the unbelief, the scepticism, the ridicule, and even the brutality of those who were too materialistic to see the obvious.

Thank God, we are living in a day when the children are getting greater freedom, when there is less repression, when there is greater room for initiative, and although the hurry and rush and bustle of modern times naturally tends to draw men's thoughts from consideration of the deeper realities of life, and to concentrate upon the outer problems, it is still true that there is an inner life within most people, and its natural tendency is to connect itself with the world unseen.

SHEFFIELD S.P.R.

We have received the Winter and Spring Syllabus of the Sheffield Society for Psychical Research, and note a highly instructive programme. Amongst the visitors who will take meetings are Mr. George H. Lethem, Mr. J. Cuming, Mr. Walter, Captain Q. C. A. Crauford, Captain Jack Frost, and the Rev. George Cole. The subscription to the Society is 10s. 6d. per annum, and a valuable library of psychic literature will be open to the use of members.

PROPAGANDA.—The Pure Thought Press, 173, High Street, Watford, Herts., has just issued a new propaganda leaflet entitled "The Truth About Spiritualism," by Frederick H. Haines, F.C.I.B. The leaflet consists of eight pages, is well written and convincing in its style. The price is 1d. per copy.

CURRENT TOPICS.

CONAN DOYLE WAITS HOME! Mr. Horace Leaf has very kindly sent us a photograph of a slate-written message received from Sir Arthur Conan Doyle, which he considers is a clear indication of his presence and interest. The message was written between closed slates held by Mr. Leaf and another in broad daylight during his visit to one of America's famous mediums and in any circumstances it constitutes remarkable psychic phenomena. Our readers are familiar with the spirit photograph which we published in a recent issue of *THE Two WORLDS*, which was received by the Rev. C. L. Tweedale. "The Sunday Chronicle" publishes a report of further experiment held at the British College of Psychic Science, in which Mr. Denis Doyle took part, and assures us that a recognisable likeness of Sir Arthur was again secured under strict test conditions.

EVIDENCE MUST BE CAREFULLY EXAMINED! Sir Arthur appears to be very active, but it does not follow that everyone who claims to have got into contact with him has actually done so. What is wanted in these circumstances is a cool head and critical examination of the evidence. Undue credulity and blatant incredulity are alike hindrances to a real estimate of the truth. Spiritualists should accept nothing without sufficient evidence, but it is also true that mere callous criticism which does not take into consideration the peculiar difficulties under which mediumship operates, is equally foolish. Cool judgment and a clear head are always necessary in assessing the value of spirit communications.

THE LECTURE SEASON OPENS. The Manchester Propaganda Committee opened its winter campaign at the Ardwick Picture Theatre on Sunday last, when the Rev. C. Drayton Thomas gave an interesting and impressive address on the subject, "Where Two Worlds Meet." Some fourteen hundred people were in attendance, and the enthusiasm manifest augurs well for the success of the session which is now in full swing. We believe this is the eleventh year in which these meetings have been run, and they stand as the largest consistent series of meetings yet held in connection with the movement. The promoters are to be congratulated. Reference was made to the passing of Sir Arthur, who was "Patron" of the lectures, and the audience stood in silence for one minute in recognition of the great work he had done.

THE R101. Not only Great Britain, but the world in general stood appalled at the news of the serious disaster which befell the R101 last Sunday, the causes of which largely remain unknown. And yet we must remember that every happening is the result of predisposing causes. Incidents like this may appear to happen suddenly, but it does not follow that there are not causes which could be traced. It will be recalled that Sir Henry Segrave's life was once saved by a spirit message delivered to him, which caused him to change the chain of his machine before breaking the speed record at Miami Beach, Florida. Such warning does not appear to have been repeated when at last he did meet his death in a motor boat. Coming events do cast their shadows before, but often we are unable to see the shadows, and in our ignorance we imagine that catastrophes happen suddenly.

WAS IT PROPHESIED? We have information of a circle held in London on the Friday previous to the airship's disaster, in which the R101 was specifically named, and was described as "coming down in flames." The individuals present at the seance are inclined to blame themselves because the warning was not sent on by them to Cardington, but we think such recriminations are quite beside the mark. The only result of such warning would have been that the world would have laughed at the credulity of a few Spiritualists. Ah, well! some day we shall learn wisdom, but we think when warnings are received they should be carefully tabulated and recorded and

properly signed and dated, and vouched for by some independent person. This should be done immediately. There is a mass of evidence in favour of the fact that prophecy can give indications of forthcoming events. It is useless, however, speaking after the event. The keeping of careful records is one of the things Spiritualists generally neglect.

* SPIRITUALISM IN AMERICA.

By HORACE LEAF, F.R.G.S.

AT CHESTERFIELD CAMP.

I ARRIVED at Chesterfield Spiritualist Camp, Indiana, just in time to see Mrs. M. E. Cadwallader lay the "corner stone" of the Chesterfield Camp new college. This auspicious event took place before a large and interested audience on Sunday afternoon, Aug. 17th.

The stone was placed upon the platform before an array of leading Spiritualist workers, including Dr. Myron H. Post, Camp President, Mrs. Mable Riffle, and Mrs. Etta Bledsoe.

Mrs. Cadwallader, who had been invited to dedicate the stone, did so with characteristic effectiveness, referring to the great significance of the occasion. She remembered the time when it was difficult to foresee such an event as that of laying the foundation of an institute for the purpose of educating men and women to carry the message of Spiritualism to the world. To-day the movement had grown so large and powerful that such a college as that planned had become a necessity, and nothing could give old workers in Spiritualism more pleasure than to know that here was being made a splendid effort to meet the demand.

She had been astonished at the wonderful growth of Chesterfield. Not many years ago it was little more than a wilderness, in which optimistic aspirants worked for an end which had so far more than justified their efforts. Great praise was owing to the men and women who had spared no effort to make the Camp an influence for good, and especially to Mrs. Mable Riffle, who for several years had been the leading spirit in the enterprise. It was largely through her endeavours that the great audience had attended the dedication, and it was to them that the responsible parties must turn for financial support.

Mrs. Cadwallader made appropriate remarks about the importance of training young men and women to become efficient representatives of Spiritualism. The new college would be of particular significance in this respect, for a suitable curriculum would be formulated and adhered to for the purpose of affording the best educational facilities.

The sum required for the building without the necessary equipment is 100,000 dollars. This will guarantee the erection of an edifice with one hundred rooms suitable for a college in the winter and an hotel in the summer, especially during the Camp meetings.

In addition to a staff of qualified instructors, there will be a good library and laboratories suitably equipped for various experiments. Although considerable attention will be paid to teaching philosophy, comparative religion, psychology, normal and abnormal, particularly the psychology of mediumship and similar studies, every effort will be made to develop more proficient physical mediums. The need for safeguarding these privileged people against indifferent unfoldment of their valuable gifts is much felt. There has always been a big demand for the kind of evidence physical mediums can give, but far too many spoil their gifts by injudicious use. The subject needs close study by experts, and it is believed that experts can only carry on their investigations by actually training mediums.

Every earnest Spiritualist and person interested in psychic science must realise the value of such aims as these, and should therefore support the Chesterfield endeavour. The first storey of the college will be completed in about twelve months time, ready for use.

This meeting indicates a definite advance in Spiritualism in Indiana. No one could more fittingly have dedicated the corner-stone than Mrs. M. E. Cadwallader.

(To be continued.)

CORRESPONDENCE.

THE QUALITY OF OUR PLATFORMS.

SIR,—Mr. Whiteside either has had bad luck or is too critical. From experience, I agree that many platform mediums are poor preachers. But, on the other hand, they are generally fairly expert demonstrators, and possessed of real sincerity. Therefore, however slushy and trivial their addresses may seem, if one listens sympathetically (and not in a spirit of conscious superiority—due to one's educational advantages rather than to greater psychic gifts!) one is certain to glean a little food for thought.

After all, few brick-layers could give a polished address on their craft, yet out of the jumble of misfit sentences and bad grammar, there would probably result a hint or two on how to build a wall would reward the sympathetic, willing-to-learn listener. Good luck to our mediums for their courage in mounting the platform at all. G. GILLAN.

THE PLACE OF PHENOMENA.

SIR,—In "Newsy Notes" of a recent date it states that Mr. Scholey will hurt many by adding: "The time has come when we don't want to attract by mere sensation." I have many times stated in public that the statement I have often heard that "if it were not for the clairvoyance our meeting places would be only like any orthodox church or chapel" is the biggest judgment that can be passed upon our workers. Spiritualism exists because the churches have failed to deliver the message of the one they call their Master. Because they have, in fact, refused to become living channels for the delivery of the message of the living spirits. Many of the ministers of the orthodox church have admitted teaching what they no longer believe in.

Spiritualism must not flirt with failures. If it does, it is unworthy of its name and mission. It must "come out from among them."

It is for this reason more than any other that I plead for letting Sunday be a day of teaching—teaching our threefold aspect, ; making our service one that will give the arisen ones an opportunity of proving themselves by the atmosphere created, and by the purity of their inspiration. I do not, and never have, under-estimated the value of phenomena, but I have said we are verily guilty of engaging demonstrators to come on a certain day, at a certain time, and prove life beyond death, irrespective of the knowledge of how much depends upon general conditions and atmosphere. It is not fair to them ; it is conducive to what we want to avoid. I am jealous of the purity of Spiritualism. It is my life. That is why I want to see it take the place of all sects, and its principles taught in all churches. We dare not go over to them ; they must come to us, and they will when we have proved ourselves worthy.

PERCY SCHOLEY.

MATERIALIZATION.

SIR,—I was very interested that reference should be made in your "Newsy Notes" to a common occurrence in the U.S.A. as a unique event. My recent visit to the U.S.A. enabled me to see over 200 full form speaking materializations. The headquarters of these grand phenomena are Chesterfield Camp, near Anderson, Indiana, which is well worth a visit by any inquirer. August is the season there when mediums from all over U.S.A. come to demonstrate for nominal charges their remarkable gifts of physical and mental mediumship.

Why cannot we have such camps here is a question prompted by a paragraph you quote from the *Progressive Thinker*. However, until we can produce better mediums and orators we had better not contemplate such camps.

The revelation of such materialisation has given me such a thrill I would like to have others here experience it. Incidentally, I should add Mr. and Mrs. Hamilton approach the matter in a religious attitude, and no one can fail to witness this form of evidence without feeling reverence and acquiring a new faith in life in general and Spiritualism in particular. Accordingly, I am anxious to bring over for demonstration in England (to public circles of say from 12

to 20 persons each) Mrs. Hamilton, one of the best in the U.S.A. With her would come her husband, Mr. A. Hamilton, who is an accomplished speaker, and an ex-Methodist minister. I would be glad to hear from individuals and societies, with a view to making suitable arrangements for materialization seances and lectures next year, say in the Spring or Autumn.

ROBERT SPROULL.

26, Budge Row, London, E.C.4.

THE PHANTOM ARMY.

SIR,—The story in a recent issue of THE TWO WORLDS reminds me of what I was told by a friend. I write from memory of a conversation in, I think, 1918. She said she had been told by an officer who, in the early stages of the war, had been present at the examination of some German prisoners, that, when asked why they had not broken through when they had such a good opportunity, they answered, "Because of your strong reserves." The English officers knew that not only were there no reserves, but the front line had been far too thinly held, though every available man had been put in it. Asked as to the constitution of the reserves, the Germans mentioned one well-known Highland regiment, and in answer to further questioning, gave details of its equipment, which had been discarded since the battle of Waterloo.

Another friend told me that while discussing the story of "The Angels of Mons," her son, a senior officer, who had been in a position to know what went on, though not actually in the fighting line, told her that there had been a great gap in our lines, through which the Germans should have penetrated, as they knew of it, and it was inexplicable why they had not.

MRS. SHIRREFF.

94, Southbourne Road, Bournemouth.

DREARY SERVICES.

SIR,—I must come forward in defence of the attack made upon a good many of our Churches and Societies under the heading of "Newsy Notes."

Whilst I admit that there is a good deal of the materialistic element in some of our phenomena, we must not be blind to the fact that we are the only church in the world that can satisfy and give material assistance to a distressed soul. We should continue to do so, for in my opinion that is equally as important as the spiritual, since we are living in a material world. We must realise this : that before we can get a man to see spiritually he has to be physically nourished, otherwise he is going to remain a Doubting Thomas. He is not going to live any longer by faith. He wants facts, and we cannot blame him.

Referring to the paragraph headed "Dreary," I shall most certainly deny the statement that the most dreary part of a service is the moment the Chairman rises to give his address. It makes me feel that the writer has not travelled about to hear a good address. I can truthfully say that I have heard far greater spiritual eloquence from a "common Spiritualist rostrum" than I have from any orthodox church, and if the writer would like a surprise, he would not be disappointed if he could just drop in at the newly-formed Society in Taunton, where I am certain he would say with Edward Carpenter, "Oh, let not the flame die out."

ALFRED CULVERHOUSE.

★

THE spiritual mind has no measured distance, and recognises no aggravated cases of disease. The discarnate spirit penetrates walls, enters the sick chamber, with the command : "Be thou clean!" —DR. JAS. HARVEY.

YOUR real self was not first born when you came into this world. It is not the fleshly body which you see. Your real happiness comes from the knowledge of the spirit, or inner life. The real self, at death, goes to another world to continue its development.—SIR WILLIAM JENNER.

THERE is no doubt that religious belief is in a state of collapse. The science pertaining to spiritual investigation is the cause. It is the evolution of man, who rises from dogmatic theology into spiritual truth and its lessons for a new life on this planet.—PROF. GOLDWIN SMITH.

HARVEST FESTIVALS.

LEAMINGTON.—Harvest festival celebrations were held at the Leamington Spiritual Mission, Clemens Street, on Sunday, Sept. 28th. The church was beautifully decorated, and a large number of newcomers found a homely atmosphere. Mr. Catterall, the well-known Birmingham clairvoyant, gave two addresses, and all his messages and descriptions were readily recognised. Mrs. Jones (founder of the Mission) presided. In the afternoon Mr. Catterall delivered an interesting address on "The Lack of Human Faith," and he declared that no form of religion gave cause for greater optimism than Spiritualism. To-day, he said, they must wake the conscience of man to the purposes of life, and that should be their harvest message. In the evening Mr. Catterall's subject was "I." The meetings were reported for the first time in the local press.

ONDON : LEYTONSTONE.—The President (Mrs. Strong) occupied the chair on Sunday evening, Sept. 28th, when the Leytonstone Spiritual Church celebrated its harvest festival. There was an abundance of fruit and vegetables, etc., and the church was packed. Mrs. Hearn rendered the solo, "God's Garden," and Mrs. Stokes gave the address and subsequent clairvoyance. On Monday evening the harvest offerings were given to the local sick and poor.

WIMBLEDON, HARTFIELD ROAD.—Large congregations attended the harvest festival service in the evening, and every available chair was brought into the hall, and a number of persons had to stand in the lobby listening through the open doors. The speaker on the occasion was Mr. A. Vout Peters, who, after a forcible address, gave a demonstration of clairvoyance, the greater part of which was immediately recognised.

WISBECH.—Mrs. Garner, of Peterborough, conducted the harvest festival services at Wisbech on Sunday, Sept. 28th. All the services were well attended, and the church was decorated by many harvest offerings. On the Monday a sale of fruit was held. The whole of the takings realised £8 8s., but much of the success was due to the band of workers who supported the President (Mr. W. Taylor) in organising the service.

A STALWART'S PROMOTION.

A READER sends us the following appreciation of the work accomplished by an old worker :—

On Aug. 17th last Mr. Lashbrook, of 181, Hampstead Road, Newcastle-on-Tyne, passed to the Higher Life. For a few years he was laid aside more or less through illness; the last year or two he was confined to bed. He was one of the great stalwarts of Spiritualism in the North, and always had large audiences at his lectures. His mediumship was of a high order, and having passed through the trance stage, he was consciously inspired, and his clairvoyance reached a very high level. He was a personal friend of Mr. W. Oxley, of Manchester, author of "Philosophy of Spirit." I met him in Clayton Street, Newcastle-on-Tyne, a good many years ago, and he told me the following :—"I go to the hospital twice a week to visit the sick (he was a Governor, I believe) and I know every inch of it, but to-day, when passing through a corridor on my way out I became dazed and lost, and wandered aimlessly, not being able to find my way out. I went through ward after ward, and I noticed the inmates looking surprised. Presently I found myself in a small room, with a single bed, where lay a lady. She raised herself from the pillow, and said : 'No one is allowed in here,' then 'Oh, I see it is Mr. Lashbrook. I know you, and have heard you speak often. I have been praying all day to God to send someone, and He has sent you.' Mr. Lashbrook said the lady was incurable and dying. 'I prayed with her, and comforted her as long as I could.' "

Mr. Lashbrook was a deep student, and was known to many Northern Spiritualists.—T. PEARSON, Woodbine House, Westgate, Haltwhistle.

BOOK REVIEW.

"PSYCHIC CERTAINTIES." By H. V. Prevost Battersby. London : Rider & Co. 5s. net. 230pp

The book deals purely with the facts of psychic research. It collects various incidents from the literature on the subject, examples of the various forms of mediumship which have been attested by responsible, accredited investigators. The book at times casts undue shadows upon the work of Spiritualists, but does not despise the subject, realising the deep debt which is owed to the movement. The question as to how the phenomena occur and from whence they come is outside the scope of the volume. It is a text book of typical incidents observed and recorded, and upon this characteristic its value stands.—J.L.

"THE MODERN WAY TO HEALTH." By Victor S. Davidson. London : Rider & Co. 2s. 6d. net. 123pp.

"Health is the normal condition of the body brought about by living in accordance with the laws of nature. Disease is the abnormal condition of the body brought about by violation of nature's laws." These are the first and fundamental teachings of this book. It supports the contention that disease should be cured by natural methods, and suggests how various ailments may be successfully treated. The author believes from his experiences that nature cure brings a "message of hope to suffering and diseased humanity." —J.L.

ATTITUDE.

IT has been said that "life is one —— thing after another." In more than one sense this probably correct. Events follow each other in rapid succession. Those which touch us are the only ones which really concern us—those are what we may be said to know. What happens outside does not come "within our ken." Even supposing more than one person to be in contact with the same thing or event, as we all differ one from the other, the effect or result must of necessity be different in each case. The same food or drug does not act alike upon each partaker thereof. We say, "One man's meat is another man's poison." More correctly, "To one man meat, to another fish (French, poisson)." This being so, upon what does the effect of any given thing—thought, act, etc., really depend? Surely upon our attitude towards the same. "As a man thinketh in his heart, so is he." This, with other scriptures of a similar kind, seems to imply that it is in reality the attitude which we assume towards the "not-self" which moulds our lives—makes us, in fact, what we are.

"What is man, that Thou art mindful of him?" is a question, the answer to which is important—surely of prime importance—if the adventure which is called "life" is to be of any real benefit to us who are passing through this earthly experience, whether or not it be correct to say we shall "not pass this way again."

Huxley said "Knowledge is relative to man." Knowledge may be of many kinds, desirable or the reverse. Wisdom, to be gained only by experience, can alone enable us to cultivate an attitude of real lasting value. Joy, grief, pain, pleasure, hope, fear, light, darkness, spiritual, material, good (God), evil (Devil), and such other contrasts as may suggest themselves to those who consider the subject, may all range themselves according to the attitude assumed by the observer.—RALPH STEWART.

SPIRITUALISM teaches how to live, how to act and how to die. It shows that the visible world is closely interwoven with the invisible world. Before we can understand the inner nature of the visible world we must learn something of the hidden world.—DR. SWAMI BHAKTA VISHITA.

DEATH is the unfolding of spirit to infinite glory; the eternal progression to the betterment of self; the accumulating of the good and the effacement of evil, and reason will end in the ultimate in the doing right by instinctive goodness.—FRANK SPEAGHT.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SUNDAY, OCT. 12TH, at 2-30, LYCEUM.
At 6-30 and 8-15, USUAL SERVICES.
MONDAY, at 3, MRS. PITTS.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 & 8, USUAL MEETINGS.
FRIDAY, at 8, WHIST TOURNEY, 1/- each.
SUNDAY, OCT. 19TH, MRS. HOPE.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, OCT. 12TH, at 11 and 6-30,
MR. G. F. BERRY, Dipl. S.N.U.
MONDAY, at 8, MRS. GERSHON.
SUNDAY, OCT. 19TH, MR. H. B. TYRER,
Dipl., S.N.U.
Silver Collection at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, OCT. 11TH, at 7-30,
CARNIVAL SOCIAL DANCE.
Nemo Five Band. 1/3 inclusive.
SUNDAY, OCT. 12TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, PROPAGANDA WEEK,
MRS. KNOWLES.
MONDAY, at 8, MISS BARTON.
WEDNESDAY, at 3 and 8, SERVICES.
SUNDAY, OCT. 19TH, MISS ELLIOTT,
A.N.S.C.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, OCT. 12TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, SERVICE.
MONDAY, at 3, and 8, SERVICE.
WEDNESDAY, at 3 and 8, SERVICE.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit
Entrance, King's Theatre).

SUNDAY, OCT. 12TH, at 2-30, LYCEUM.
At 6-45 and 8, MR. W. WOOD.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MR. J. SMITH.
THURSDAY, at 8, MR. G. A. MAYHEW.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, OCT. 19TH, MR. PILKINGTON

Miles Platting Progressive Sp. Church
COGLAN STREET, LODGE STREET.

SUNDAY, OCT. 12TH, at 6-30 and 8,
MR. HEY.
MONDAY, at 3 and 8, SERVICES.
WEDNESDAY, and SATURDAY at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 and 8, SERVICES.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, OCT. 12TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. M. BRIGGS
(A.N.S.C.).

MONDAY, at 3 and 8, MRS. SHAW.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, MISS SMITH.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, OCT. 19TH, MR. G. F. KNOTT
(B.S.L.U.).

Every SATURDAY, 7-30, SOCIAL, 1/-.
Refreshments included.

SATURDAY, OCT. 25TH, ANNIVERSARY
TEA PARTY.
Tea on tables at 5.
Adults, 1/3. Children, 9d. SOCIAL after
tea, 9d.
SUNDAY, OCT. 26TH, ANNIVERSARY,
MR. TIMMS.

All are welcome on both occasions.

SOCIETY ADVERTISEMENTS.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET.

SUNDAY, OCT. 12TH, at 2-45, LYCEUM.
At 6-30 and 8-15, MR. HUGH DAVIES.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3-15 and 8-15, MRS.
ROSTRON.

SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, OCT. 19TH, MR. BOSTOCK.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, OCT. 12TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MISS WATSON.
WEDNESDAY, at 8, MR. WHITELEGG.
SUNDAY, OCT. 19TH, OPEN SESSION.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, OCT. 12TH, at 6-30 and 8,
LYCEUM OPEN SESSIONS.
MONDAY, at 3, OPEN CIRCLE.
At 8, PSYCHOMETRY.

WEDNESDAY, at 3, MRS. SMITH.
At 7-30, HEALING CIRCLE.
At 8-30, OPEN CIRCLE, MR. JENKINSON.

THURSDAY, at 8, MR. T. MORRIS.
FRIDAY, at 8, OPEN CIRCLE.
MRS. WOOLFENDEN.

SUNDAY, OCT. 19TH, MRS. KNOWLES.
LYCEUM every SUNDAY at 2-30.

Blackpool National Spiritualist Church
and Lyceum,
ALBERT ROAD.

SERVICES:
SUNDAYS: LYCEUM at 9-30, PUBLIC
CIRCLE at 11, SERVICES at 3 and 6-30.

OCT. 12.—ANNIVERSARY, MISS SUN-
DERLAND, Blackpool.

OCT. 19.—MR. BERRY.
OCT. 26.—MR. ELY, Manchester.
NOV. 2.—OPEN.

**Bournemouth Christian Spiritualist
Church,**
COMMERCIAL ROAD, opposite Electric
Theatre.

Services SUNDAY, at 11 and 6-30,
Address and Clairvoyance.
TUESDAY, at 3, Psychometry.
WEDNESDAY, 7 to 9, Healing Treatment.
FRIDAY, at 7-30, Psychometry.

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.

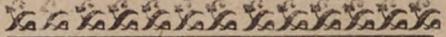
FRIDAY, at 6, HEALING. Guild in
attendance to give treatment to sufferers.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.

Local Clairvoyant: MRS. W. G. HAYTER
Brighton Central Spiritualist Church,
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, OCT. 12TH, at 11-15 and 7,
MRS. WILLIAMS.
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.



THE Official Badge.

FOR ALL

Spiritualists.



The Council of the International
Federation of Spiritualists have, in
accordance with the desire of the
Congress of 1925, adopted as its
official emblem

The Sunflower

Badge.

This has been used in the United
States for many years, and is worn
already by thousands of Spiritualists.

The SUNFLOWER (which always
turns its face towards the light)
forms the centre of the design, and
is engraved with a human face.
This is super-imposed on a white
banner, and surrounded with a
deckle border signifying the human
race.

The design may be obtained as a
screw-in Stud, or as a Brooch, in
gilt and enamel at

1/6
post free.



1/6
post free.

NICELY BOXED.

The Badge is also produced in
gold and enamel (hall marked) at
14s., and in other handsome designs
from £1 1s.



OBtainable from

"The Two Worlds" Office,

18, CORPORATION STREET,
MANCHESTER.



SOCIETY ADVERTISEMENTS.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, OCT. 12TH, at 11-15 and 7,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,
CANNON HALL (Entrance Market St.)

SATURDAY, OCT. 11TH, at 7-30, and
SUNDAY, OCT. 12TH, at 11 and 6-30
MRS. MAUNDER (S.N.U.),
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL
UPPERTON ROAD.

SUNDAY, OCT. 12TH, at 3-30,
MR. AKEHURST.
At 6-30, MR. RICHARDSON.
OPEN CIRCLE at 8.
WEDNESDAY, at 7-45, OPEN CIRCLE.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.
Stations: Northwick Park (Met.) and
Kenton (Bakerloo).

SUNDAY, OCT. 12TH, at 6-30,
MISS MORETON,
Address and Clairvoyance.
THURSDAY, at 8, MRS. NEVILLE,
Address and Clairvoyance.
SUNDAY, OCT. 19TH, MR. J. MENZIES.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, OCT. 11TH, at 7, and
SUNDAY, OCT. 12TH, at 3 and 6-30,
MRS. S. D. KENT.
OCT. 18TH and 19TH, MRS. GOODE.

Richmond Spiritualist Church
(THE FREE CHURCH),
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, OCT. 12TH, at 7,
MR. T. E. CORKILL, Address.
WEDNESDAY, at 7-30, MRS. F. LANE,
Address and Clairvoyance.

Ryde Christian Spiritualist Church,
Isle of Wight,
NEWPORT STREET, OFF HIGH STREET.

Services: SUNDAY at 6-30.
Enquiry Class: WEDNESDAY, at 7-30.

SUNDAY, OCT. 12TH,
ADDRESS and CLAIRVOYANCE.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, OCT. 12TH, at 3, LYCEUM.
At 6-30, ADDRESS and CLAIRVOYANCE.
THURSDAY, at 8, SERVICE.

Southend Spiritualist Church,
Corner of HILDAVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).

SUNDAY, OCT. 12TH, at 11 and 6-30,
REV. BEATRICE BURNHAM
(San Francisco, U.S.A.).
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, OCT. 12TH, at 6-30,
ADDRESS and CLAIRVOYANCE.

Companions Still! By W. HAROLD
SPEER (Author of "EDIE"). Cloth,
3/9, post free.

SOCIETY ADVERTISEMENTS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, OCT. 12TH, at 11 and 6-30,
MR. G. PRIOR.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MR. P. SCHOLEY.

Barnsbury Spiritual Church,
50, HILLMARTEN RD., HOLLOWAY, N.7

SUNDAY, OCT. 12TH, at 7,
MRS. CORNWALL,
Address and Clairvoyance.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

SUNDAY, OCT. 19TH, MRS. F. MOTE.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD,
NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, OCT. 12TH, at 11, MRS. F.
TYLER, Address and Clairvoyance.
At 3, LYCEUM.

At 6-30, MRS. E. NEVILLE,
Address and Clairvoyance.
MONDAY, at 3, MISS L. THOMAS.
THURSDAY, at 8, MRS. MAUNDERS,
Clairvoyance.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, OCT. 12TH, at 11, CIRCLE.
At 6-30, MRS. DAYMOND,
Address and Clairvoyance.

MONDAY, at 2-30, LADIES' MEETING,
MRS. RAYFIELD, Flower Readings.

SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.

SUNDAY, OCT. 19TH, MISS GOLDSMITH

Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, OCT. 12TH, at 7,
MR. & MRS. PULHAM.
TUESDAY, at 8, MRS. STRONG.

SUNDAY, OCT. 19TH, REV. G. VALE
OWEN.

Bowes Park and Palmer's Green Spiritualist Church,
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, OCT. 12TH, at 11,
MISS F. MORSE.
At 7, MR. H. BODDINGTON.

WEDNESDAY, at 8, MR. G. BOTHAM,
at Shaftesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, OCT. 12TH, at 11-15, Service.
At 3, LYCEUM.

At 7, MRS. V. REDFERN,
Address and Clairvoyance.

MONDAY, 7-30, LADIES' PUBLIC CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, OCT. 19TH, MRS. A. GREGG.

Central London Spiritualists' Society,
33, HATTON GARDEN, E.C.1.
(Note New Address.)

FRIDAY, OCT. 10TH, at 8, MRS. STOCK
SUNDAY, OCT. 12TH, at 7,
MRS. CROWDER.

FRIDAY, OCT. 17TH, MR. A. BERNARD.
SUNDAY, OCT. 19TH, MRS. EDEY.

East London Spiritualist Mission,
EARLHAM HALL, FOREST GATE.

OCT. 12.—MRS. ANNIE BRIGGS.
OCT. 19.—MR. C. E. SEWELL.
OCT. 26.—MISS MARION MORETON.

SOCIETY ADVERTISEMENTS.

Chiswick Christian Spiritualist Church,
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station).

SUNDAY, OCT. 12TH, at 11,
MR. LENNARD.
At 6-45, "THE STRANGER."
WEDNESDAY, at 7-45, MR. BURTENSHAW

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, OCT. 12TH, at 11, OPEN CIRCLE.
At 3, LYCEUM. At 6-45 for 7,
HARVEST FESTIVAL SERVICE.

MRS. MEURIG MORRIS,
Address and Clairvoyance.

MONDAY, at 3, LADIES' MEETING,
Psychometry. At 8, HEALING CIRCLE
(Magnetic Healing).

THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject, "Personal Responsibility."

FRIDAY, at 8, MRS. G. ELLIOTT,
Clairvoyance.

SUNDAY, OCT. 19TH, MRS. BEAUMONT-
SIGALL.

Cricklewood Christian Spiritualist Soc
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, OCT. 12TH, at 6-30,
MRS. PODMORE,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, MISS EVA CLARK, Address and
Clairvoyance.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West Croydon

SUNDAY, OCT. 12TH, at 3-15, LYCEUM.
At 6-30, MR. R. BODDINGTON,
Address.

TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, MRS. BROWN-
JOHN, Clairvoyance.

THURSDAY, at 3, LADIES' MEETING.

SUNDAY, OCT. 19TH, Meeting trans-
ferred to NORBURY CINEMA. (See advt.
on page 660).

Crouch End Spiritualist Society,
FELIX HALL, FELIX AVENUE, CROUCH
END.

SUNDAY, OCT. 12TH, at 7,
MRS. PRINCE.
THURSDAY, at 3, SOCIAL.
At 8, ALDERMAN DAVIS.

The Spiritualist Fellowship
(KENTISH TOWN), "THIRTEEN,
MORTIMER TERRACE, HIGHGATE ROAD.
Cars, 7 15, 25, Gordon House Stop.

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, OCT. 12TH, "THE TEACHER."
THURSDAY, OCT. 16TH, "THE
TEACHER" and MR. ELLA.
SUNDAY, OCT. 19TH, MR. R. R. THORN-
TON.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, OCT. 12TH, at 11-15, MR.
LAWSON. At 3, LYCEUM.
At 7, MRS. CANNOCK.

WEDNESDAY, at 8, MRS. MAUNDER.

SUNDAY, OCT. 19TH, MR. G. PRIOR.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL,
HENDON LANE, CHURCH END, N.3
Trams and Buses to "Queen's Head."

SUNDAY, OCT. 12TH, at 7,
MR. EDMUND KEITH,
Address and Clairvoyance.
THURSDAY, at 8, MRS. V. CROXFORD,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, OCT. 12TH, at 11-15, PUBLIC CIRCLE. At 3, LYCEUM. At 7, LONDON LYCEUM DISTRICT COUNCIL.
TUESDAY, at 3, MRS. MELLOY. At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, OCT. 12TH, at 11-30, CIRCLE. At 3, LYCEUM.
At 7, MRS. WORTHINGTON.
THURSDAY, at 8, MISS L. GEORGE.
SUNDAY, OCT. 19TH, MR. E. MEADS.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, OCT. 12TH, at 3, LYCEUM.
At 7, HARVEST FESTIVAL, MRS. CLEMPSON.
MONDAY, at 8, MRS. M. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SATURDAY, at 7-30, WHIST DRIVE, 1s.
SUNDAY, OCT. 19TH, MRS. S. D. KENT.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD (First Gateway on left in Downs Park Road).

SUNDAY, OCT. 12TH, at 3, LYCEUM.
At 6-30, Miss RUTH GOLDSMITH, Address and Clairvoyance.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by appointment.
THURSDAY, at 8, LANTERN LECTURE on "Mysteries of the Seance Room," by H. J. OSBORN. Admission 1s.
SUNDAY, OCT. 19TH, MRS. HINES.

Harringay Christian Spiritualist Mission
1, SALISBURY PARADE, ST. ANN'S RD. (Side Door, Boot Shop).

SUNDAY, OCT. 12TH, at 11, SERVICE.
At 7, MRS. M. GOODE.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. YORKE,
Psychometry.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, OCT. 12TH, at 6-30,
MISS NEALE, Address and Questions under Trance.
WEDNESDAY, at 8, MRS. FILLMORE,
Address and Clairvoyance.

Hendon and Golders Green National Spiritualist Fellowship,
THE LIBERAL ROOM, 1, BELL TERRACE HENDON (op. "The Bell" bus stop).

SUNDAY, OCT. 12TH, at 6-45,
MR. BARKER,
Address and Clairvoyance.
SUNDAY, OCT. 19TH, MRS. W. EDWARDS

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH ROAD (op. Congregational Church).

SUNDAY, OCT. 12TH, at 6-45,
MRS. BROWNJOHN,
Speaker and Demonstrator.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3 (LADIES' GUILD) and 8, MRS. F. TYLER.
LYCEUM every SUNDAY at 3.

WILL churches having booked MR. MAX GITTLESON on and from Oct. 5th, 1930, and 1931 cancel same, as he is going abroad.

SOCIETY ADVERTISEMENTS.

Independent Spiritualist Church,
NEW MORIS HALL, BEDFORD ROAD, CLAPHAM, N.

SUNDAY, OCT. 12TH, at 6-45,
MRS. H. V. PRIOR,
Address and Clairvoyance.
THURSDAY, at 7-45, MR. DONALDSON.
SUNDAY, OCT. 19TH, MR. D. SERGEANT.
TUESDAY, at 3, PSYCHOMETRY.
At 8, HEALING.

LYCEUM STUDY GROUP, SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, OCT. 12TH, at 7,
MR. EDMUND SPENCER.

THURSDAY, at 3, MRS. NUTLAND.
FRIDAY, at 8, MISS GEORGE.

SUNDAY, OCT. 17TH, MISS M. MILLS.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING HILL GATE.

SUNDAY, OCT. 12TH, at 6-30,
MISS WINIFRED MOYES. Control "ZODIAC," Address and Clairvoyance.
MONDAY, at 8, in Small Hall, MR. A. DEARNLEY SERGEANT, Psychometry.
THURSDAY, at 8, in Small Hall, OPEN CIRCLE, MISS F. SUTTON.

WEDNESDAY, OCT. 15TH,
GRAND BAZAAR

to be held in Aid of the Church Funds.

OPENING CEREMONY at 3, by the
Rev. G. VALE OWEN,

Supported by MRS. ST. CLAIR STOBART,
MRS. ELLIS POWELL, MRS. HORACE LEAF, Etc.

Admission, 6d. After 5 p.m., 3d.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, OCT. 12TH, at 11 and 6-30,
MR. A. NICKELS,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. CROXFORD,
Address and Clairvoyance.
SUNDAY, OCT. 19TH, MISS F. MORSE.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM (op. Prince of Wales Playhouse).

SUNDAY, OCT. 12TH, at 11-15, CIRCLE.
At 6-30, REV. DRAYTON THOMAS.
Clairvoyance by MRS. CLEGHORN.
MONDAY, at 3, LADIES' MEETING, MRS. LANE, Address and Psychometry.
WEDNESDAY, at 8, MRS. COOKE,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING CIRCLE.

Little Ilford Christian Spiritualist Church,
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, OCT. 12TH, at 7,
MRS. C. YOUNG,
Address and Clairvoyance.
MONDAY, at 3, MRS. FILLMORE.
TUESDAY, at 8, HEALING CIRCLE.
A beautiful and inspiring manifestation of God's mercy.
WEDNESDAY, at 8, MISS J. PROUD,
Address and Clairvoyance.
SUNDAY, OCT. 19TH, MR. T. ELLA,
Address and Questions.

London District Council of the S.N.U.
DISCUSSION GROUP.
Meetings held at MINERVA ROOMS, 144, HIGH HOLBORN, at 7.

MONDAY, OCT. 13TH, REV. B. MYTON BURNHAM. Subject, "Trance and Spirit Control."
Everybody invited to join discussion.

SOCIETY ADVERTISEMENTS.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and STRONE ROAD.

SUNDAY, OCT. 12TH, at 11, HEALING CIRCLE. At 3, LYCEUM.
At 6-30, MRS. E. CLEMENTS.
THURSDAY, at 3, MISS BARBER.
At 8, MRS. B. STOCKWELL.
SUNDAY, OCT. 19TH, MRS. E. H. LINES

New Southgate National Spiritualist Church,
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, OCT. 12TH, at 7,
MRS. F. LANE.
WEDNESDAY, at 8, MR. ISTED.
SUNDAY, OCT. 19TH, MRS. CLEGHORN.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, OCT. 12TH, at 11, OPEN CIRCLE.
At 6-30, MR. C. WALL,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.
SATURDAY, OCT. 18TH, SOCIAL for OLD and NEW FRIENDS.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD, PECKHAM, S.E.15.

SATURDAY, OCT. 11TH, at 7-30, SOCIAL EVENING. Admission Free.

SUNDAY, OCT. 12TH, at 11-30, OPEN CIRCLE.

At 7, MRS. E. EDEY,
Address and Clairvoyance.
THURSDAY, at 8-15, MRS. A. TUFFELL
Address and Clairvoyance.
SUNDAY, OCT. 19TH, FUND OF BENEVOLENCE, MRS. T. TIMMS.

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET,

SUNDAY, OCT. 12TH, at 7,
MR. WILKINSON,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held at 16, Osterley Park Road.
SUNDAY, OCT. 19TH, MRS. A. FLETCHER

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down Forest Lane going from Maryland Point Station).

SUNDAY, OCT. 12TH, at 11,
MR. W. G. GILES.
At 3, LYCEUM.
At 6-30, SERVICE.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING, MRS. WARD,
THURSDAY, at 8, PUBLIC MEETING, MRS. GOLBOURNE.

SATURDAY, at 7-30, WHIST DRIVE.
SUNDAY, OCT. 19TH, MRS. CROWDER.

Streatham Spiritual Brotherhood,
STREATHAM SCHOOL OF MUSIC (almost opposite STREATHAM Station).

SUNDAY, OCT. 12TH, at 6-30,
MRS. JARMAN.
Circle after Service. Free Healing.
THURSDAY, at 3 and 8, MRS. A. GREGG.
SATURDAY, OCT. 18TH, SOCIAL and DANCE, 7-30 to 11-30. Tickets 1s. each

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, OCT. 12TH, at 11, SERVICE and CIRCLE.
At 6-30, MR. C. S. COLLEN-SMITH.
Address.

WEDNESDAY, at 3, LADIES' MEETING, MR. E. SPENCER. At 8, MRS. EDEY.
SUNDAY, OCT. 19TH, MR. J. POLLARD.

SOCIETY ADVERTISEMENTS.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, OCT. 12TH, HARVEST FESTIVAL
At 3, MRS. STEPHENS, Address and
Psychometry.

At 6-30, MR. E. MEADS.

WEDNESDAY, 3 and 7-30, MRS. HINES.

The Fellowship of the Spirit,
78, LANCASTER GATE, W.2.

SUNDAY, OCT. 12TH, at 6-30,
SERVICE and CIRCLE.

THE GUIDES OF W. E. LONG.

SUNDAY, OCT. 19TH, ANNIVERSARY
SERVICE.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, OCT. 12TH, at 11,
MR. HAROLD VERNON.

At 6-30, ADMIRAL ARMSTRONG.

WEDNESDAY, at 8, MRS. A. NUTLAND,
Address and Demonstrations.

Wembley Spiritualist Society,
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, OCT. 12TH, at 3, LYCEUM.
At 6-30, MR. MARESCO MARISINI,

Address and Clairvoyance.

SUNDAY, OCT. 19TH, MRS. BROWNJOHN
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, OCT. 12TH, at 6-30,
MR. A. H. BAIN, Address.

MRS. A. H. BAIN, Clairvoyance.

WEDNESDAY, at 7-45, MR. LELLIOTT,
Address and Clairvoyance.

**Wood Green Christian Spiritualist
Church,**
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, OCT. 12TH, at 11-15 and 7,
SERVICES.

WEDNESDAY, at 8, SERVICE.
LYCEUM every SUNDAY at 3.

85, LANCASTER GATE, W.2.
SUNDAY, at 7 p.m.

Address and Clairvoyance,
By STEPHEN FOSTER.

TUES. & THURS. at 3, Psychometry.
WED. at 3, FREE HEALING CIRCLE.

SATURDAY, OCT. 25TH, "TEA" at 5.
Write for Syllabus, or Call.
Phone: Paddington 2312.

All Welcome.

BIRTHS, MARRIAGES AND
TRANSITIONS.

ARMSTRONG.—At his home, Egerton Road, Heaton Moor, John Cook, the much loved husband of M. Harriette Armstrong, entered into the fuller life Sept. 30th, 1930, in his 77th year.

IN MEMORIAM.

In loving memory of my son Robert, age 27, killed at Mons (France), Sept. 27th, 1914. Also my son William Edmund, passed away through war conditions, Sept. 30th, 1925. Also my husband, who passed away Oct. 14th, 1928, age 76. Always in my thoughts. Mrs. A. E. SHARMAN, Westminster, S.W.1.

NEW SECRETARIES.

CLAPHAM SPIRITUALIST CHURCH,
BEDFORD ROAD, CLAPHAM, S.W.—MISS
BUCKINGHAM, 170, Elmhurst Mansions,
Edgeley Road, London, S.W.4.

TOTTENHAM CHRISTIAN SPIRITU-
ALIST CHURCH, TRADES HALL, 7, BRUCE
GROVE.—MRS. COFFIN, 6, Devon Rd.,
Tottenham, London, N.17.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant and Psychometrist, at home daily. Post correspondence. Circles Tuesdays and, Thursdays at 8.—90, Sunny Gardens, N.W.4. Tel.: Hendon 1888.

B. D. MANSFIELD holds Public Circles Wednesdays and Fridays at 8. Clairvoyance and spirit messages.—4, Westmoreland Street, Ebury Bridge, Victoria, London, S.W.1.

MADAME HELMA, Psychologist and Healer, receives patients daily. Mod. terms. Psychometry every Thursday at 8.—18a, Upper Addison Gardens, W.14 (off Holland Road.). Buses 184, 32, 88.

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MISS LILY THOMAS and MR. C. S. COLLEN-SMITH hold Public Circles for Psychometry on Fridays at 3, and Developing Circle on Tuesdays at 7-30.—26, Arundel Gardens, Kensington, W.11 Phone: Park 6785.

MISS FALLOWS holds Public Circle, 2nd Sunday in each month, at 6-30 p.m.—26, Cambridge Gardens, Ladbrooke Grove, W.10.

MISS FRANCES DAUNTON, Psychometrist and Clairvoyant. At home daily, 2 to 7. Circles for Psychometry every Monday, Friday, and Saturday at 8 p.m. Developing Class every Tuesday at 8 p.m.—Flat 2 (1st floor), 18, Monmouth Road, Westbourne Grove, Bayswater, W.2. Phone: Park 4796.

MRS. F. ANDERTON-HULME, Psychologist and Healer, 71, George's Square, S.W.1. Healing Circle, Thursday, 7 to 9, and at 37, Upper Gloucester Place, N.W.1., Healing Circle, Tuesday, 7 to 9

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Mrs. BLACK HILL holds an "At Home" every Tuesday at 3. Private Developing Class, Thursday at 8. Particulars on application.—6, Pasture Road, North Wembley. Phone: Wembley 3322.

MRS. HARVEY, Clairvoyant and Psychometrist, 43a, Russell Road (near Olympia), Kensington, W.14. At home daily, 10 to 1 and 2 to 8 (Saturdays excepted). Developing Classes open Tuesdays and Thursdays at 8. Public Circles for Psychometry on Mondays and Wednesdays at 8, Fridays at 3 and 8. Public Sunday services will be announced. Phone: Western 0265.

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F. W. BACON, SECRETARY.

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A PROPAGANDA MEETING will be held in the **Norbury Cinema, London Road, Norbury, S.W.16** (near Norbury Station, Southern Rly.), on **Sunday, Oct. 19th**, at 6-30 p.m. Speakers: **Mr. HANNEN SWAFFER** and **Mr. MAURICE BARBANELL**. Clairvoyance by **Mrs. ESTELLE ROBERTS**, the Albert Hall Clairvoyant. All welcome. Collection. A limited number of Reserved seats. Tickets, 1/- each, on application to the Hon. Sec., **Mr. J. M. STEWART**, 2, Silverleigh Villa, Thornton-Heath.

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MONDAY, Oct. 20th, **Mr. P. S. MILLS-TANNER** will lead a Discussion on "The Bible and Spiritualism." **MONDAYS**, at 7-30, HEALING CIRCLE. Free, All are Welcome. At 8-15, DEVELOPING CIRCLE. At 9, STUDY CLASS, MEMBERS ONLY.

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